

《耶穌基督：福音書》導論

Introduction of *Jesus Christ: The Gospels*

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Abstract: This paper was written by Terry Eagleton as the introduction to the book, *Jesus Christ: The Gospels*. In this new presentation of the Gospels, Terry Eagleton, as both a Christian and a Marxist, focused on the question “Was Jesus a revolutionary?” and made a provocative argument from the dual perspectives of Christianity and Marxism, which was different from scriptural traditions. He reviewed the relationship between Jesus and the Zealot, the Pharisees, the Sadducees, the meaning of Judas’ surname, and the possible motive of his betrayal. On the basis of these reflections, he made some bold conjectures as to why Jesus was crucified and whether he sought his own death. In the course of argumentation, he contrasted from time to time the Kingdom of God for Jesus with socialism for Marx. Now and then, he compared Jesus with revolutionaries like Lenin and Trotsky. All in all, Terry Eagleton considered Jesus an extreme radical in his politics from the perspectives of history, family, ethic, law, etc. He was not a

revolutionary by Leninist definitions because he had no concept of historical self-determination; nor did Jesus believe in the overthrow of governments. From the viewpoint of social justice, political peace, and comrade relations, however, Jesus was a radical through and through. Subsequently, Terry Eagleton concluded that Jesus was neither more nor less a revolutionary. He was both more and less than a revolutionary.

Keywords: Jesus Christ, Gospels, revolutionary

耶穌（Jesus）是個革命者嗎？他當然有一些可疑的政治同夥。奮銳黨人西蒙（Simon the Zealot）便是其內部圈子的成員之一，而奮銳黨作為一個反帝國主義的地下組織，則致力於將羅馬人驅逐出巴勒斯坦。事實上，羅馬在大主教轄區內的統治並不特別殘暴，不像是每個街角都有百人隊隊長。總的來說，羅馬以疏遠的方式統轄着它的區域，將日常治安交由忠誠於羅馬皇帝的地方總督管理。羅馬的制度，無論是法律的、教育的還是宗教的，無一是強加給人民的；而且為了政治安寧，猶太人的感情大體上是予以尊重的。在耶穌老家加利利（Galilee）的土地上，根本不存在任何官方的羅馬軍隊，因而他不太可能是在內心強烈燃燒着反帝情緒的父母膝旁長大的。他小時候所見的任何一個羅馬士兵都在休假，而不是在那兒鎮壓民眾。在耶穌行將赴死的朱迪亞（Judea），羅馬的勢力也十分微小。

儘管如此，然而為甚麼即便是一個異教國家的不干涉統治，對於上帝的選民而言都不可接受，這其中必有宗教原因。奮銳黨想要一個純淨的、由傳統主義者構成的、神權政治的猶太國家，並倡導一種與今天的“基地”組織沒甚麼不同的意識形